The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life." Gen. III. 24.

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The Sunday services of the Church Triumphant will be held regularly in the parlors of the College of Life, No. 2 College Place, at 7:30 P. M. All are cordially invited.

Persons receiving THE FLAMING SWORD for one month without having ordered the same may know that it is sent at the request of a friend. No financial obligation is incurred by its reception.

THE SOCIETY ARCH-TRIUMPHANT meets every Tuesday at 7:30 p. m. These meetings are free to all except on the first Tuesday in each month which is devoted to the transaction of private business. None are admitted to this Assembly but members of the Second Court.

We would particularly urge the readers of THE FLAMING SWORD to carefully peruse our literature, advertised on page 4, as it concisely and comprehensively explains some of our fundamental doctrines, which, unless one has been an early subscriber, are liable to be gathered only fragmentarily from a simple reading of our paper.

RECEPTION.

The Society Arch Triumphant tendered a reception to the Founder of the Koreshan Unity, Dr. Teed, and the President of the Society, Mrs. A. G. Ordway, Wednesday evening, Sept. 30th.

Dr. Teed returned to Chicago from San Francisco Saturday morning Sept. 28th, having left the Pacific coast nearly two weeks before, making some stops on the route.

A telegram was sent to one of the principal journals of Chicago dated Sept. 27th, defining a reportorial interview with Dr. Teed on Friday evening Sept. 26th, held in San Francisco. It was on a par with all the rubbish of the daily press regarding the Koreshan System and the originator of Koreshanity; false, malicious and mediocre.

It is generally known by the friends of Dr. Teed that he is not very much behindhand in anything he undertakes, but that he should have attemped to break all the records of rapid transcontinental travel, and so signally defeat them as to make the trip from San Francisco to Chicago in one night, is a trifle more than was expected of him. It is a feat that his people would not have credited but for the known reputation that the Chicago daily press has acquired for veracity, and but for the recognized reputation of the reportorial staff of the daily press generally for the correctness of its reports.

Elijah the prophet infolds all words for he contains *the* Word. He infolds all names because he is *the* name.

Supremely, before conjunction, he is the form of the three heavens, or rather of the angels of the three degrees, the celestial, spiritual and natural, these degrees being centered in three outward forms till transmitted from two of these forms to the *angel* of God who becomes the first earth, (highest earth) in whom is the highest heaven. Elijah is the first heaven, and the angel through whom he operates is the first earth, both of which must pass away that there may be formed a new heaven and a new earth. Elijah the prophet is the end of the old, and the Lord who comes is the beginning of the new era.

THE KORESHAN UNITY.

The Koreshan System has its establishment upon the basis that the law of God is as binding in its obligations as when thundered from the summit of Sinai in the presence of the great Moses, the Lawgiver of Israel.

Faith in Jesus Christ, as a means of salvation, was never offered as a substitute for the fulfilment of the law of God. Said James, "Show me thy faith without thy works, and I will show thee my faith by my works." The Lord Jesus, the Christ of God, came not to annul the law but to fulfil it. Its fulfilment signifies that it shall be honored by obedience to it and not by faith without the works of the law; such a faith being without the vitality of obedience, therefore dead. Jesus honored the law by keeping it inviolate, and thus became the propitiator of a broken compact and the possible sacrifice for a new conjunction (covenant) of God and man.

The Jewish dispensation ended with the advent of our Lord and Saviour, Jesus, the Christ of God. That cycle began with Abraham and ended with Jesus, the re-incarnation or resurrection of Abraham. The Christian dispensation began with the Lord Jesus and will now end through the manifestation of the Lord's chosen Shepherd coming through the posterity of Joseph; Ephraim, the younger son of Joseph, constituting the conduit of transmission for the heritage of Joseph.

"Joseph is a fruitful bough, even a fruitful bough by a well whose branches run over the wall; * * * from thence is the Shepherd the Stone of Israel." (Gen. xlix, King James' version.) "Joseph is a growing" (multiplying) "son, even a growing son upon the eye, whose daughters ascend the ramparts. * * * From thence is the Shepherd, the Stone" (Rock) "of Israel." (The literal rendering.)

Joseph's posterity, with the ten lost tribes, was carried to Media by the Assyrian power, and the two tribes of Joseph, Manassah and Ephraim, with the other eight, were absorbed through intermarriage with Media, Persia and Assyria. From this ethnic infiltration came the great Teutonic race or family of nations. Thus Israel was made Gentile in fulfilment of the blessing of Jacob upon Ephraim: "I know it, my son, I know it; he also shall become a people, and he also shall be great; but his younger brother" (Ephraim) "shall be greater than he, and his seed shall become the fulness of the Gentiles." (Literal translation, Gen. 28th chapter.)

The Koreshan Unity is an evolution of primitive Judaism and primitive Christianity. It is the product of the Lord's planting through both Judah and Joseph, the head of the system being the united stick of Judah and Joseph, and the precursor and preparer of the resurrection of the dead. This resurrection can only be accomplished through the law of re-embodiment or re-incarnation.

THE ORGANIC UNITY OF THE KORESHAN KINGDOM.

Koreshanity embraces a scientific religion which is to become the guiding power and authority of secular activity. In other words, it is both Church and State, united under the imperial dominion of individual sovereignty.

The first great subdivision of the Koreshan Unity includes the Church Triumphant, the College of Life and the Society Arch-Triumphant. The Lord's great summary of the Decalogue, namely, love to God and the neighbor, comprises the foundation stone of the religion and ethics of the system.

"Thou shalt love thy neighbor as thyself," was the Lord's interpretation of the law of Moses, and, though ignored by both the religious and secular domains of modern corruption, shall yet comprise the basis of moral obligation, social life, and political adjustment.

ARMAGEDDON.

The great battle of Armageddon, in which the armies of the Koreshan Unity engage, is the conflict of truth and good against fallacy and evil. The battle cry of Truth is, "The hope of humanity rests in the keeping of the law of life, and not in a blind, fanatic faith in Jesus the Christ."

A certain young man said to the Lord, "Good Master, what good thing shall I do that I may have eternal life?" The answer was, "KEEP THE COMMANDMENTS." This is the doctrine of genuine faith, in a nut-shell. "If you love me you will keep my word." Jesus kept the law and he demands that those who believe in him shall also keep the law.

THE LAW EMBODIES A SCIENCE.

No man can keep the law of God, which is the law of immortal life, without a comprehension of its principles. Thus far the science of the Decalogue has been a mystery. It has remained for Koreshan Science to unfold its arcana.

The first arcanum of the ten categories of arch-natural being resides in the declaration, "Thou shalt have no other gods before me." How can a man fulfil this first great principle of God's covenant (conjunction) while destitute of a knowledge of what does or shall comprise the supreme object of worship? The preposterous *dogma* of modern Christianity regarding God is, that he is unknown and unknowable. The doctrine of the Old and New Testaments is, "*Thou shalt know God*, whom to know is life everlasting." The great arcanum of the first command and covenant is the mystery of Jesus Christ, who, in his person as the Son of God and the Son of man, reveals the humanity of God, and thence the origin and destiny of the regenerating human race.

The Lord Jesus, both the Son of man and the Son of God, is the fulness of the Godhead bodily, and therefore the supreme object of all human and angelic adoration. How long will it require for the modern church to learn the simple truth that God was manifest in the flesh, and that the Lord Jesus, who was the image of the invisible God, who possessed him as the soul occupies the body, "Made all things in heaven and in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers, all things were made by him and for him, and he is before all things and by him all things consist, and he is the head of the body, the Church"? In this arcanum is included the mystery of the origin and destiny of man. If Jesus, the first-born of God, is also the offspring, then those begotten in him and through him will comprise the firstfruits also, and will have fulfilled in them the saying, "To all that believe in his name gives he power to become the sons of God."

The hope of the professing Koreshan is that through obedience to the law of God he will attain immortal life, and by so doing will overcome death in the body. Not all who cry, "Koresh! Koresh!" will become the sons of God, but those who fulfil the royal law of love and become obedient to the leadership of the Divinely appointed Messenger and Shepherd of the sheep can expect to enter, through the golden gate, into the city and temple of the Eternal God.

In this paper but one of the arcana of the Decalogue is disclosed, and this to a limited degree only. This may however comprise the key to the opening of the mystery of Godliness, which is great.

THE KORESHAN VIEW OF RE-INCARNATION OR THE RESURRECTION.

The doctrine of Koreshanity regarding the resurrection of the dead embodies the belief, founded upon exact knowledge, that the final re-incarnation (re-embodiment) is identical with the resurrection. This implies an awakening to the primitive consciousness.

It is in the province of Koreshanity to proclaim the *science* of the resurrection, and to inaugurate the processes by which a return to ancient consciousness shall be achieved. Theosophy holds a smattering of the doctrine of life. It has the vague expectation without the first conception of the true doctrine of the conservation of the hidden manna, by which alone the hope of immortal life can be consummated.

RELIGION—ITS DEFINITION.

The durations of time are marked by beginnings and terminations of ages, dispensations and epochs. At the beginning of every dispensation a new church is established, as in the case of the Abrahamic Church at the termination of the Noatic, and the Christian Church at the culmination of the Abrahamic.

Every dispensation dies in the vastation of the church of its own epoch. This is the result of the declension of the age through the adulteration of the truths and goods of the Church, and their prostitution in the fallacies and evils of life. As a result of this prostitution of the doctrines of religion and their attendant goods, there succeeds a divorce of God and man, and by it a necessity for a rebinding or tying back, or tying again, that which had been disannulled through the declension of the church.

The term *re* signifies *again*, and *ligo*, *to tie;* therefore religion means to tie back or again that which had been untied; to bind again the humanity, fallen away, to the Godhood whence it fell. Religion, then, is but the bond of unity which unites man with God in the covenant or compact of regeneration. Every dispensation has its own quality or degree of unity, the final age or dispensation of the seven being the consummating one of unity between God and man. The bond of unity, that is, of religion or tying again, is the compact which formulates the church of any given age. The purpose of the church is to regenerate (reproduce); that is, to produce again.

The church carries the womb of regeneration, receiving the germs of regeneration at the beginning of the dispensation and reproducing the fruit of the given age at its termination. Being cannot be perpetuated but by seed time and harvest, involving the eternal law of procreation and thence of its continuity.

The seed sown in the womb of recreation, in the beginning of the Christian age, was the Personality of the Lord, sown by virtue of the dissolving of his body, its conversion to Holy Spirit, and the dissemination of this Spirit, constituting the seminal essence of Deity. It was by the quickening Spirit that the new Church, formed at the end of the Jewish Church and dispensation, became impregnated with the germs or seeds of life from the Lord that it might enter upon its period of gestation for the age, at the termination of which it may also bring forth the sons of God.

The Son of God, the Logos, the Word, was planted in the beginning; the sons of God, the multiplied product of that sowing will come forth as the fruit when the process of gestation is complete, and the re-incarnation (resurrection of the dead) is manifest in its power.

The Lord's prayer involves a petition for the coming of the kingdom of righteousness, that the will of God be done in earth as it is in heaven. Was the inditement of this prayer a farce, or is it in the Divine purpose to accomplish the result of establishing his kingdom in the earth? The kingdom of righteousness will be established, and it will be done by the man with the plumb-line, appointed and named by the Almighty.

The coming kingdom was held, in germinal archetype, in the personality of the Lord Jesus, the Christ of God, and the Holy seed was planted. It will unfold as the product of his planting, absorption and death in the race. As sure as the seed of a tree involves the tree, which it has the capacity to evolve or unfold, so sure will the Christ —the Holy seed involving the past dispensation—unfold through the great Christian tree the evoluted kingdom.

The kingdom of God was in archetype (its germinal beginning) in the personality of the Lord. It will be manifest as the unfolded kingdom of righteousness at the culmination of the harvest.

So sure as there is a God in heaven, the Koreshan System is the inauguration of the stone cut out of the mountain and whosoever shall attempt to wage a warfare against this kingdom shall be ground to powder! Koreshanity has come to stay. It will make no compromises with the powers of antichrist.

The coming dispensation, which will be marked by the passage of the sign Aries through the constellation Aquarius, will be perpetuated by a church which will as unmistakably denote the career of the dispensation as did the passage of the sign Aries through the constellation fishes or Pisces, from which the sign now emerges, passing into Aquarius as above noted.

As the opposite sign to Aries, namely, Libra or Balance is culminating in Virgo, hence it is in the hand of Virgo, denoting that the balancing power of this age is the virginal principle, so whosoever attempts, by Divine authority, to inaugurate the kingdom of equity will make the virginal principle the key-note of the campaign of Armageddon, the battle cry of that complete liberty which can only come to the sons (offspring) of the Eternal. Written upon the bells of the horses shall be, "Holiness unto the Lord."

"WHO IS THE PRINCE OF THIS WORLD?"

We have propounded this question to clergymen and laymen of every "Christian" denomination, including Swedenborgians, and the invariable answer is, "the Devil." Suppose we examine this question from the position of illumination, afforded by the light of the scientific and rational understanding, and in the doctrine drawn from the literal degree of the Word. By the literal degree of the Word we mean everything that the Word—the Lord—has expressed in the universe of material things.

First, what are we to understand by *this world?* So far as the scriptural passage referred to is concerned, this world embraces the church as pertaining to the age or dispensation to which the passage alludes or as implied by the Lord's words.

What age or *world* was the Lord referring to when he said, "The Prince of this *world* cometh and hath nothing in me;" for this is one of the passages upon which the church bases its belief that the Prince of this world is the Devil. The Greek word employed is KOSMOS. Kosmos means, strictly, the order or arrangement of the dispensation or age. In Scripture it is seldom that in any passage wherein *world*, either rendered from *kosmos* or *aion*, is employed, the physical world is meant. The world was destroyed by a flood of waters. It is very evident that the physical earth remained and was not destroyed.

The world (*kosmos*, order) of human existence will be destroyed by fire according to the same Scriptures. If the flood was a literal one, and by waters were meant the natural waters of the physical world, then the fire no doubt will be of the corresponding kind; that is, fire of the physical substances of combustion. We announce that in the statement of the Lord, wherein he declared that he came to kindle a fire, "and what will I if that fire be already kindled," reference was made to the conflagration which should burn up the world at the end of the Christian age.

There are two kinds of fire burning in the souls and bodies of men; one is the fire of Divine love, the other is the fire of sensual lust. One is the fire that keeps alive the powers of righteousness in every domain of activity, the other is the fire of hell which results in the corruptible burnings of human sensualisms.

Truth is typified in the symbolic language as waters, they constituting the symbol or type of truth. Fallacy, in the opposite sense, is also signified by water. "I John stood upon the sands of the sea, and I saw a beast rise up out of the sea." John did not comprehend the symbol, and the angel said unto him, "The waters that thou sawest are multitudes, peoples, nations and tongues." May it not be that the waters which deluged the earth were also multitudes, peoples, nations and tongues who inundated the earth with their fallacies, and by which the church became destroyed as to genuineness of doctrine? May it not also be that the fire which the Lord came to kindle shall be the result of the suppression of the tide of sensualism by the power of Divine love operating in the womanhood of this age, in whom the determination arises to keep inviolate the sanctuary of reproductive life, thus obstructing the tendencies of sensualism until, in their cumulative propensity they consume, by a literal combustion, the very bodies in which the fires of sensualism rage? The physical world is a type or figure of the anthropostic (the world of human life), and the world to be destroyed by fire is the world in which human lust rages; the lust constituting the flame by which the conflagration occurs.

"This world" has regard to the church, specifically, its time or duration, when the word *aion* is employed; its order, when the word *kosmos* is employed. Every age or dispensation has its own order or system of activity and use. The Noatic age had the Noatic kosmos or order; the Jewish age another order, and the Christian age still a distinct kosmos (world), each aion (age) being a distinct world from either the preceding or succeeding age.

"This world," according to the foregoing, signified either the age then terminating or the age to follow. The dispensation, marked by the sign Aries passing through the constellation Aries, ended at the destruction of Jerusalem. The dispensations or ages overlap. The Christian dispensation began with the birth of Jesus, but the Jewish dispensation did not terminate till the destruction of Jerusalem. This was an overlapping of about 70 years.

Said Jesus, "The Prince of this world cometh and hath nothing in me." The Prince of this world, Jesus, the Christ of God, "cometh" (came), that is, the Prince of life was crucified and died on the cross. How much did the Prince of life have in Christ while the Prince of life was dead on the cross? Nothing. The Prince of the world, the Prince of life, came and had no life when dead upon the cross. This is a sensible interpretation, and the other a nonsensical one.

When he, the Prince of this world, shall come he will reprove the world of sin, of righteousness and of judgment. Here are three reproofs. One is a reproof for sin. Does it look reasonable that the Devil will reprove the world because of sin? It was said, of sin, "because ye believe not on me." When the Prince of this world comes he will reprove the world for its unbelief in Jesus Christ. He will reprove the world for righteousness because, said he, "I go to the Father."

It may seem at first sight a little difficult to reconcile this second reproof with the belief that Jesus the Christ is the Prince of this world.

How should Jesus reprove the world for righteousness? The world must have performed a righteous act for which it stands reproved.

What was that righteous act? The reason given by the Lord was, "because I go to the Father." If we can discover by what process he was sent to the Father we may be able to interpret this second reproof. He was sent to the Father by the judgment of the tribunal which condemned him to crucifixion. His crucifixion was involved in the law of immortal life and was, in him, a righteous fulfilment of that for which he came into the world,

namely, its redemption, hence it was righteousness on his part, but a devilish act on the part of those who killed him. They were, therefore, to be reproved for righteousness when the Prince of this world cometh.

The world was also to be reproved for judgment. Why? Because the Prince of this world is judged. Who judged the Prince of this world? Jesus was arrested, taken before a tribunal, was judged, and condemned to death as a malefactor. For judgment, then, this world was to be reproved. Jesus said, "Now is your hour and the power of darkness." (The darkness was in power, while the light shining in darkness could not be comprehended.) "Now is the Prince of this world judged." If it were the hour and power of darkness it is most reasonable to suppose that darkness would exercise its power to bring to judgment and to execution the Prince of this world.

It is unmistakably evident that the Prince of this world is the Lord Jesus Christ, and not the Devil as maintained by the Orthodox Church. Jesus came to save this world and to set up a kingdom of righteousness in the earth. Ought He not to be the Prince of the world he came to save?

POLARITY.

"The incontrovertible point is that by the doctrine of polarity or biunity or duality, as we have an imperfect or finite pole, there must necessarily be a perfect, unbounded, unlimited pole. This doctrine, called by Koreshans biunity, is the premise I accept for the time and the conclusion is as stated, by all the rules of logic. Therefore we as imperfect beings form one pole, and there must be infinite being or beings at the other pole. The same applies to all limited things. If there is bounded space, there must be unbounded space, no matter whether space is external to us or a mental conception. If there is limited power there must be unlimited power. If there is limited matter there must be unlimited matter."

In answer to these statements, contained in a letter from a correspondent, we would say that the trouble with the above reasoning arises from a confused and inaccurate use of words and a wrong use of the term polarity itself.

The words imperfect and finite are, in their root signification, not synonyms, but have a widely different meaning. Imperfect means not perfect; it's opposite is perfect, but, as the form of the word indicates, the signification has reference to the making of the thing indicated. A statue in the rough is an imperfect statue.

After the last finishing touch of the chisel it is a perfect statue, but not infinite. A man born in sin and shapen in iniquity is an imperfect man, but when by the process of re-generation from a perfect man, the Lord Jesus Christ, he becomes perfected in the image and likeness of God, he becomes a perfect man, yet no larger, physically, than before—not infinite.

So finite is derived from the Latin *finis* which means end. Finite, then, signifies something that has an end.

If it is applied to some thing or being that has been in process of development or construction, when that process finally ceases upon the completion of the development or process of construction, we say both that the process is finished and the object of it is finished. The opposite, then, of infinite—not having an end—is finite, finished, having an end, whether applied to time, space or a process of construction, or re-construction, of the object or subject of that process. The polar opposite, then, of imperfect—not made through, not perfect—is made through, perfect; the polar opposite of infinite, not having an end, not finished, is finite; having an end, finished.

As the terms finite and infinite are used at present, they are simply a part of the universal flood of fallacy that now covers the earth. Koreshanity has no concern with them, and no call to consider them. The other pole, then, of imperfect is not infinite whether it be qualities or beings.

In order to polarity there must be difference of quality. Polarized light becomes heat, but light and heat differ in quality, hence admit of polarization. Space, whether limited or unlimited, has the same qualities, hence there is no polarization possible between the two.

All matter has certain qualities in common which constitute it matter, hence there can be no polarity between limited matter and unlimited matter. Like matter, power, however applied, is a single concept and there can be no polarity between limited power and unlimited power. The polar opposite of power is weakness, or want of power; and the polar opposite of matter is spirit—*O. F. L.*

THE PERVERSITY OF HUMAN NATURE.

If the wisest man of earth should select for consideration the most perplexing problem, he would most assuredly ask, "What is man?" Only the wisest of earth can solve the problem.

Strange, mysterious, contradictory human nature is enshrouded in a form that is the climax of beauty, completeness, and adaptation, which is approached by slow degrees of progression through the lower grades of nature till it is perfected as the Divine man. Endowed with intelligence superior to all creatures of earth, a command of forces that can transport him to the realm of highest spiritual attainment, with faculties adapted to the enjoyment of the most perfect conditions of life, he can but exclaim with the Psalmist, "I will praise thee, for I am fearfully and wonderfully made!"

The spirit is bound to this perishable flesh by such a frail chain, the functions of life depend upon so many contingencies that the most watchful care is necessary lest the delicately strung organism is deranged, and the usefulness of the living machinery utterly destroyed, "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel be broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

We have cause to rejoice that God has hidden from our eyes the mysterious energies that work in and through the physical form, teaching us to trust in the wisdom of the controlling hand with a consciousness of God's presence with us everywhere.

The whole relation of the spiritual nature with this material body is wonderful beyond expression. The mind is bound up with the flesh as its controller, willing the otherwise powerless arm to deeds of strength, kindling the pale eye with the flashes of lightning, and charging the weak voice with thunder peals. With all the mysterious incongruities of human nature, it possesses a peculiar constitution that enables every man to make his own heaven, or his own hell.

Although in his perversity man may cast the precious jewel of his life into the bottomless pit of darkness, mercy throws over it a searching light and the Divine hand reaches down, submitting to the pollution of sin that the priceless gem may be restored, meanwhile opening to mortals a vision of unfading glory, a sweet seraphic vision of perfect purity and peace, of eternal rest, of joy unspeakable—the glory and blessedness of everlasting life.

The perversity of the human will was the cause of the downfall of the race. Man has ever been voluntary in his departure from God; voluntary in loving the creature more than the Creator; voluntary in refusing to return to God. Everything has been done but to compel, and yet man will not return. He shuts his eyes that he may not see the beckoning hand; he closes his ears that he may not hear the pleading voice; he treads under foot the blood of the covenant, refusing all offers of mercy, for while God, angels and man are entreating he plunges madly into the abyss of eternal (age long) ruin.

The loss of man's soul is always attributed in Scripture to his want of *will* to be saved. It was not God's desire that man should die; that was Satan's work, a result of obstinate disobedience. God desires to rescue man; through his Christ he places no limit upon the extent of the redeeming work, and curbs no effort to accomplish the at-one-ment.

The invitations to repent and believe are full, wide, and free. It is entirely man's fault—if he continues to walk in forbidden paths; if he is lost it is because of his own perversity; if he is saved it is because he has *willed his will to be God's will.*

Man desires to be saved if it can be accomplished in his own time and way. If the day could be postponed to an indefinite time, so that the cup of earthly pleasure might be drained to the dregs, or if a portion of his hoarded treasures could purchase a reserved seat in the kingdom, to be occupied at a self-appointed hour, he would lose no time in making all necessary arrangements; but when the sacrifice of earthly pleasures, the ties of the flesh, the curbing of the sensual desires, the full obedience to God's commandments are brought before him as his equivalent for salvation, he is disaffected at once and retires from the scene in disgust, denouncing all as a fraudulent transaction, a means to deprive human nature of some of its Devil-given rights that man-made laws have but confirmed.

It is through this spirit in man that the Scriptures have been perverted. Man has interpreted them to suit his own desires, and continues to search them with a religious zeal in order to substantiate his claims.

The churches quarrel and wage interminable warfare over the most trivial and inconceivably weak points, each determining to make the road to heaven and hold the key to the pearly gate in its own hand.

In the dim light of fallacious human reasoning, high rocks are raised and deep pitfalls abound on every side till at length some flee, in disgust exclaiming: "Better annihilation than all this, for if there were a God he would make the path of righteousness so clear that '*a wayfaring man though a fool need not err therein.*'"

This is precisely what God has purposed from the beginning, therefore he sent the Light to reveal the true and living "Way;" but man preferred darkness because his deeds were evil, therefore he rejected the Light as an "*ignis fatuus*," a base deception.

Jesus said, when he gave his proofs of his Divine sonship, "If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye may be saved. He was a burning and a shining light, and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given me *to finish*, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

"Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me. *And ye will not come to me, that ye might have life.* I receive not honor from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Human nature determines not to believe in anything that runs cross-grained with the flesh, conflicting in any way with natural, sensual desires. Man would like to ascend to heaven on the wings of earthly glory, and would control all by his own understanding, therefore he becomes destitute of the capacity of perceiving the clear testimony of the Christ.

God does not reveal himself to the fleshly sense; if in man no other sense has been developed he fails to comprehend, though standing in the full blaze of the light.

The searching of the Scriptures to those who have shut out the living Word is a lifeless thing; they search out only that which they think justifies their procedure, rather than to find that Jesus is the burden of the testimony, proving beyond all contradiction that he is the dispenser of life. They fail to recognize on the pages of the written word thoughts that could only originate in Jehovah's mind or see the pencilings of the ideal of the *man who is his fellow*, revealing the clear impression of the mold in which was cast the life of the immaculate ONE.

Is it not clear that man has not the love of God in his soul when he rejects his law, his prophets, his work, and his Son?

Scripture urges man to come to Jesus, to repent and believe. The merciful One pleads with the sinner, "Come unto me all ye that labor and are heavy-laden, and I will give you rest." Who is it that invites, beseeches, and calls? The eternal Son of the eternal Father, *for us* become the Son of man, requiring nothing, absolutely nothing in return for eternal blessedness but *coming*: not the mere physical act, but coming to him, to his condition, his perfection of life, his holiness. "Be ye holy; for I am holy." "Be ye therefore perfect even as your Father which is in heaven is perfect." This suggestion does not in the least degree infer a possibility of man being compelled to come. He is required to decide for himself. Jesus says, "Come!" Man by every act of his life says, "I *will not come.*" Life through the mediation of the lowly One of Nazareth, many affect to despise. Life through the Blessed Son of God, man will not have because he will not acknowledge that he is already dead in trespasses and sin. "Ye *will not* come unto me that ye may have life. I receive not honor from men."

Jesus spake with searching scrutiny, and appalling truthfulness. He understood the stubbornness of human nature particularly where the honor from men was involved, for this made them blind and deaf to all claims of the Son of God. No one who was ambitious of worldly rank or infinitely proud, could be brought to even consider a religion that taught purity, self-denial and humility, and that the higher a man climbed on the ladder of earthly fame the further he was from heaven.

Men will not know what they have a mind to hate. It argues a secret fear, a suspicion of the truth. Men are unwilling to look into any principle that might antagonize their lusts or worldly interests at large; they fear that their deeds will be reproved therefore they are willingly ignorant.

The natural heart is idolatrous. It seeks for an object to worship and usually fixes upon self, therefore the will becomes both the throne and the altar.

"Thou shalt have no other gods before me," has proved a mountain over which self has had a hard journey, but man hides behind his own weak opinion that the commandments were for the Jew; in this advanced enlightened age he is not only free to worship after the dictates of his own conscience but is highly capable of selecting his own Deity. Self stands in a wonderfully convenient place and it is so little trouble to obey the dictates of a palsied conscience!

The sin of man in whom the love of the world predominates is of deliberate choice. It is not an error in seeking a right end in a mistaken way, but it is pursuing a false and pernicious way with determination and self-approbation. This is, in the Scriptures, called idolatry because it displaces human affections from their proper object, leading them to prefer a delusion rather than God.

Man will not believe in the soul searching severity of the law as revealed in the Decalogue. He does not like to have a continual reminder of his sins brought before his eyes, or believe that the judgment day will decide against the secret gratification of darling passions, or that they will ever be revealed.

He rejects the law because of its stringent requirements, chaffing under the bonds that enslave him; he rejects the gospel also, because of *its* requirements, looking upon it as that which adds a new and stronger clasp to his chains. He is determined to have his own way unfettered by law or gospel, and has the privilege to pursue his chosen road and will surely reach the goal of his own perverse, willful nature.

God spake in the beginning that which shall be fulfilled in the end. He has spoken through types and parables, through his commandments, his prophets and through his Son. He speaks through nature, whether animate or inanimate, with a distinct voice in the language of symbolism. Man might learn if he *would* the lesson of God's eternal power—the Godhead—for Nature is a clear revelation of God to a rational mind. The whole frame of the universe is a vast tablet on which is inscribed in no obscure hieroglyphics the magnificence, wisdom and goodness of the Creator, but man does not care to rise to such a lofty conception of God's character; he debases God, in his concept of him, and as a meet recompense for the dishonor shown him, God debases man by abandoning him to the dominion of his own will; that is degradation sufficient to satisfy the demands of even Divine justice.

In every age the two states of mind that compose the chief hinderance to the converting power of God's truth are the epicurean worldly heart with its love of sensual pleasure, and the stoical pride of self-righteous and arrogant reasoning, descending through the race as an inherent conceit, whereby they see mountains of errors in others and but tiny molehills in themselves; very often the mountains are but the reflection of the molehills in the self-appointed critic or judge.

The ages have drawn a veil over the glory of Sinai, the clouds have received the prophets into their bosom but to reveal a brighter light, shining in all effulgence in the Son of God, which can never be darkened, for its glorious rays have penetrated all earth, opening the eyes of all who will see; but to those who *will not* see remains the blackness of darkness forever.

The prophets spake of the future, foretelling the coming of the Christ at both the beginning and the end of the age. Both Jesus and his apostles spake repeatedly of the second coming of the Son of man in such a way as forbids us to confound the second with the first. They are far apart as to time though they are connected with each other, the one preparing the way for the other, the beginning and the end in time of one design, the redemption of humanity from sin to holiness, from the old life which has its end in death and corruption to a new life in Christ which is a life everlasting.

The Jews would not come to Christ that they might have life, therefore God has set his hand a second time to recover a "remnant" in whom is a spirit of receptivity. The Bible contains a history of multitudes who have rejected all offers of mercy, but man fails to benefit by their experience. Many profess to believe but it is a vague undefinable belief. They do not comprehend the mission of the Son of God, and if they do expect a second coming it is postponed to an indefinite period of time so far away that man in this age, or in the age to come, and yet onward, need not tremble. They are not in haste to receive *him in whom angels glory*. God's ways are not man's ways, and the time draws near, despite man's determination otherwise.

To-day there is a famine in the land. Truth is hedged up on every side by high walls of fallacy that man may not easily find it; the churches are calling out to the famishing multitude, "Come, eat and be filled," but in the food they offer there is death and desolation. It is but husks, wherein is no nourishment, that is laid before the children of men.

The rich kernel of Truth is in the hands of ONE who also calls out to come and be filled with the bread of life and drink of the waters of salvation.

When Jesus was questioned as to the coming of Elias (Elijah) he answered, "Elias truly shall first come, and restore all things, but I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them." Elijah did come at that time and performed his mission, baptizing Jesus into his full ministry when the Spirit of God the Father passed over from John upon Jesus in the form of a dove, "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

Elias (Elijah) will come again at the end of the age as the Restorer, giving unto the world the pure unadulterated truth. That time is come when all Scripture from Genesis to Revelation shall be fulfilled. Elijah, the embodied Spirit of God the Father, is now here as the manifest SIGN of the Lord's appearing. He is here in the flesh to restore all things. He holds out to humanity at large the golden chalice filled with the blood (the doctrine) of the covenant and will also give of the pure manna to all who will worship the only true and living God, whose lives are hid with Christ in God.

The world looks on in doubt and unbelief; men will not believe that the day of judgment is at hand, they are not ready, their accounts are not balanced, and many are afraid that when they are weighed they will be "found wanting."

Men see only a *man* like themselves, and they question, "Where is the Christ?" while they laugh and hiss in scorn. Did man ever consider the fact that the pure, sinless Son of God stooped to the pollution of the hells that he might reach man and bring him out of the depths? If so, is not the same Christ who descended on this mission of infinite mercy a thousand fold more precious and glorious when he comes up dripping with pollution from the infernal depths, bearing lost humanity in his arms, than when he arises to sit on his pure white throne? Herein is manifest the glory of the Father, when he seeks to save his sin-polluted children.

Man's unbelief and rejection of the Messiah to-day is as heinous a sin as it was for the Jew to cry out, "Away with him; crucify him, crucify him!"

Did the world but search the Scriptures it would truly find that which testifies of him, for it is but the appearance *again* of the central figure of prophecy, and when he has cleansed the sanctuary (his body) he will take his throne as the only one capacitated for it.

"Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him." None can come to Christ unless the Father draw him by the operation of the Holy Spirit, but there are countless numbers who even refuse to be drawn. The human will is an instrument of fearfully stubborn power, and is capable of resisting even the Holy Spirit, resisting the drawing of the Father or the pleadings of the Saviour, but it cannot resist the decision of the JUDGE.

All who do come are drawn; it is true that others perish, but not because God wills it, or because Christ has not invited, but because they *will not* come. Man may plead lack of understanding, inability to see the path marked out, but such excuses are puerile. They *do* understand but *will not* believe. "Ye *will not* come unto me that ye may have life," tells the whole simple unalloyed truth. No one can receive Christ without being made ready for him by the teachings of conscience and reason. If man voluntarily shuts his ears to the voice of nature crying within him telling him of his great needs, or closes his ears to the voice of conscience that would be open to the influence of God's great love, he sins against nature, conscience, reason and the Holy Ghost, and must abide the issue.

Why is it that man refuses to believe? Because he has all confidence in self, and has no sense of sin in his soul; he has no use for the Light, for he loves darkness. Man is responsible for unbelief because it is a moral deed, an act of the whole nature influencing the eternal destiny.

The tree of knowledge of good and evil is before us; the Tree of Life is also in our midst and we are bidden to partake of its fruits and live forever.

Shall the voice of the Christ be continually heard pleading? Shall he longer cry out, as if in agony, "Ye *will not* come unto me that ye may have life?" Alas! Alas! for Babylon the great city of iniquity. Alas! for the land of churches. Alas for professing Christians and the world at large! Have ye listened so long to the Divine call with deadened senses? Hear ye not the voice saying, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father."

There is nothing contrary to God but preverse human will, for if we would but open the gates of our soul his whole Divinity would flow into us with life-giving efficacy. When we have destroyed our earthly idols and have conquered our perverse self-will, tearing away the shackles that have confined our souls, then will they expand to the extent of God's will, which is freedom from sin through the destruction of the old perverse nature that caused us to depart from God, and the putting on of the new nature which is Christ our Lord. This is the beginning of the new creation when God will make man in his own image and likeness.

The light for the salvation of both soul and body now shines in all effulgence to lighten the way; whosoever *will*, let him come and partake of the waters of life freely. God will no

(CONTINUED ON THIRD PAGE.)

WOMAN'S * DEPARTMENT.

Under the Editorial Management of

Mrs. A. G. Ordway.

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of THE FLAMING SWORD, 3619 Cottage Grove Ave.

We purpose to make this department of THE FLAMING SWORD one worthy of the name; the true Woman's Department.

In order to make the woman's department of THE FLAMING SWORD attractive, useful and interesting to the readers of the SWORD, it should contain woman's thought regarding the great question of the times. Koreshanity is so far above the common, gross comprehension of this age, and so distinct in its conceptions of religion, morality, social life, and political economy that but few have arisen to the possibility of enunciating its doctrines to even a limited extent, to say nothing of a capacity to comprehend and promulgate its higher principles. Some are awaking to the importance of the work and we appeal to such for their aid in augmenting the attractiveness of this department of our flaming weapon for human redemption.

We hope that some who are interested in the progress of the work of purification will contribute their little, even, to the cause we so dearly love.—ED.

The Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30, at No. 2 College Place, cor. Cottage Grove Avenue, near 33rd St.

The object of these meetings is to educate women into the true understanding of the vital questions of the age; especially on the subjects of Social Science, Temperance, the Labor Problem, Financial Problem, Science of Theology, Science of Cosmogony, etc; and to help prepare them for their great mission in the righteous settlement of these questions.

These meetings consist of a short lecture by one of the ladies of the Unity on some of these topics, followed by an informal discussion of the subject.

Ladies, interested in the reform and advancement of humanity, are cordially invited to meet with us and understand our views.

Be Still and Know that I am God.

Be still! Just now be still,
Something thy soul hath never heard,
Something unknown to any song of bird,
Something unknown to wind, or wave, or star,
A message from the fatherland afar,
That with sweet joy the homesick soul shall thrill,
Cometh to thee if thou canst but be still.

Be still! Just now be still!
There comes a Presence very mild and sweet,
White are the sandals on his noiseless feet;
It is the Comforter whom Jesus sent
To teach thee *all* the *Words* he uttered meant.
The waiting, willing spirit he doth fill:
If thou wouldst hear his message, soul, be still!

—*Mrs. S. M. I. Henry.*

WOMAN'S MISSION, K. U.

The Mission held its regular meeting Friday afternoon, Sept. 25th, with good attendance.

Mrs. Ordway gave an interesting lecture on the subject previously announced, "The First and Second coming of Christ;" first giving some of the Bible passages which prophesy of His coming as Jesus nearly 1900 years ago, and reading from Matthew part of the account of his birth, life and death. She then spoke on the baptism of His Holy Spirit, (which was his second coming in that age,) by which he planted himself in humanity so that at the end of the age when he said he would "come again" he might reap the harvest, or in other words resurrect into immortality those who had received his Spirit. She then gave the prophecies in Isaiah relating to Cyrus, who was to come as the *Shepherd*, and was to rebuild Jerusalem, and lay the foundation of the temple. Also the prophecies and blessings on Joseph, which were greater than those on Judah from whom came the Christ, for Jacob said he gave Joseph one portion *above* his brethren; and that from him (Joseph) was to come the *Shepherd*, the Stone of Israel; and that these blessings were to be fulfilled at the end of the age now at hand, when the stick of Judah and the stick of Joseph become one in the Lord's hand.

She then read from Cyrus' writings on the Lord's coming in this age, first as the Messenger, the Shepherd, the Sign promised by Jesus, then as the sons of God, the fruit of the planting of the Lord by the operation of the Holy Spirit.

Questions and discussions followed the lecture until the meeting adjourned.

It was announced that Friday afternoon, Oct. 2nd, Dr. Cyrus R. Teed, founder of our System, would address the Mission.—*Sec. W. M. K. U.*

A LADY MAYOR.

Kiowa, Kansas, an exchange informs us, has a lady for mayor. Some eight or ten saloons had been running in the town in violation of the law, but connived at by the authorities. One of Mrs. Packson's first orders was for the closing of these rum holes. A deputation of citizens, headed, it is said, by the mayor's husband, waited upon her to request that her orders be made less rigorous, that these "business" men were prominent citizens, and her too strict orders would cause the business and good name of the town to suffer. Mrs. Packson answered that her oath of office required her to carry out the provisions of the law, and that she had not yet been in politics long enough to learn how to break her word and still be respectable. The saloons were closed.—*Progressive Farmer.*

A NEW DEPARTURE.

Chief of Police McClaughry, of Chicago, has appointed a Woman's Advisory Board of the Chicago Police Department. The duties of the Board are to investigate the woman's quarters in police stations, and all questions relating to the treatment of women while they are under arrest; to examine the police matrons, and determine upon the fitness of each for the position she holds, and to examine and pass upon all applicants for the position of matron at the police stations. There are now over thirty police matrons on duty at the Chicago stations.

The new Board is made up of ten women who have interested themselves for some time past in trying to humanize police methods of treating women, and much is expected from the organization of such women into a practical arm of the police department. The presiding officer of the Advisory Board is Mrs. Fanny Howe, who is president of the Women's Protective Agency, and the secretary is Mrs. Minerva K. Elliott, of the Civil Service Board of the Chicago Post Office. Mrs. R. C. Clowry, for years a hard worker in Chicago police stations as a member of the Philanthropy Committee of the Women's Club; Mrs. J. B. Hobbs, who has led the campaign of the W. C. T. U. in police station work in Chicago; Miss Ada C. Sweet, and other earnest and competent women are members of the new Board, and Chief McClaughry has placed all matters relating to women and children in police stations in their hands.

The world moves!—*The Woman's Column.*

Miss Hannah Moylan, daughter of the late head-master of the Limerick Model School, in Ireland, has been awarded the degree of B. A., with first class honors in mathematical science and an exhibition of twenty guineas, at the Royal University, Dublin. The Boston *Pilot* says: "This is the first time that a woman has attained to such a distinction."—*Ex.*

Another case goes on record of an honor which a woman has been able to take over the heads of men competitors. Miss Jervis has won the Gilchrist prize for botany at the Birkbeck Institute. This is the first time that the Gilchrist prize has been taken by a woman.—*Ex.*

Anna M. Rothest, of Brooklyn, has just been granted a patent for an upper case treadle attachment for type-writing machines.—*Ex.*

From time to time a Christian minister is reported as declaring that the organization of industry upon the basis of human brotherhood, however admirable as an ideal, is impracticable. We confess that although such declarations by clergymen have been frequent, we cannot get over being astonished by them. If Jesus Christ taught anything at all it was that society ought to be reconstructed upon precisely this basis of brotherhood, and if he laid any charge at all upon his followers it was that they should practice such a brotherhood and seek to make it universal. How a Christian minister can declare against the practicability of a fraternal order of society without coupling with the declaration a recantation of his Christian profession and a resignation of his office as a Christian minister, passes our comprehension.—*From the New Nation.*

NOTICE TO SUBSCRIBERS.

Hereafter THE FLAMING SWOFD will be issued in magazine form, monthly instead of weekly.

The new form will be similar in shape to the GUIDING STAR, and will contain about 40 pages. This will furnish our subscribers with the same amount of reading matter in a more convenient form, suitable for binding and preservation.

Present subscribers for the SWORD will be furnished the full amount of their subscription in the new monthly SWORD.

The SWORD will print one more issue of the weekly.

THE PERVERSITY OF HUMAN NATURE.

(CONTINUED FROM THIRD PAGE.)

longer plead with man "for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy let him be holy still. And, behold, I come quickly: and my reward is with me, to give to every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that *do his* commandments that they may have a right to the Tree of Life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

May the hand of Almighty God roll a great stone over the door of the sepulcher, which perverse human nature has purchased at such an exorbitant price, and inscribe on it this appropriate epitaph, "YE WOULD NOT COME UNTO ME THAT YE MIGHT HAVE LIFE."
—*Mizpah.*

LIVING BY LYING.

"Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men."

"Woe to the bloody city! it is all full of lies and robbery; the prey departeth not." "Because ye have said, we have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

"And your covenant with death shall be disannulled, and your agreement with hell shall not stand, when the overflowing scourge shall pass through, then ye shall be trodden down by it."

For utter disregard of the truth and complete trust in oppression and falsehood this time bears the palm over any era of the recorded past. So utterly perverted have men's minds become, that, by the public press, a good deacon, a noted gambler in stocks and grain, now temporarily driven to the wall, is spoken of as having a "long and honorable career."

Many years ago in writing to a college friend he said, "My business is stock and grain gambling; nothing else." And what is that business? It is seeking by the most outrageous fraud and lying and deception to beat other men out of their possessions, entirely regardless of the suffering it may cause other, even innocent, persons, for the gambler's losses often sweep away the very means of existence of thousands who never gamble, but seek to live—according to their light—honest, upright lives.

The whole business of the country and of the world is largely gambling, and when not gambling it is mostly based on adultery and falsehood.

The great newspaper, which is the Bible of the masses, has come to be the very Gibraltar of lying and deception, and what wonder that the eyes that look to this source for light become blind and lose their power of moral discrimination!

A great Chicago daily, which had at its head a name, honorable in the politics of the state, had a trusted and faithful employe who had for thirteen years seemed to be indispensable to the prosperity of the paper. Its honorable chief took a communication that had been received by mail and ordered this employe to write it up as telegraphic dispatches.

The man said, "I can't do it; it would be lying."

His chief said, "We must, to keep pace with our competitors, appear to freely patronize the telegraph, and it costs too much to do so in fact. If you can't do it, I must get some one who will and dispense with your services."

The man, so far as that office was concerned, had to join the great army of tramps.

A reporter is sent to write up a matter of little consequence, and that will not truthfully furnish sensational matter to sell an edition of the paper. He fails to furnish matter for such delectation of the depraved public palate, where the less scrupulous reporter of a rival concern, with the more shifty editor to help him, makes a first-class success financially. The first reporter is informed that his conscientiousness stands in the way of his usefulness, and he must seek other pastures.

It is no concern of these great papers that honest people suffer in their reputation, their means of living, even in their life itself by their cruel acts. With them business is business, and, like Cain, they are not their brother's keepers.

A similar state of affairs is found in every kind of business. The manufacturer must adulterate his wares to get the better of his neighbor, or because his neighbor does. The merchant and business man in every line must, to keep his head above water, or amass a fortune in a brief time, demoralize his clerks by causing them to cover up the frauds he practices upon his customers. The great army of artificial monsters, corporations, being frauds having no conscience, like the lawyers who have spawned them into being, and having no regard for law, human or Divine, to the extent of their example, and often by the direct exercise of their power, eliminate from their vast army of employes and the general public they influence, all ideas of honesty and integrity.

What was once the honest farmer and laborer, fleeced by the extortions and corruptions of which he has usually been both the witness and the victim, have surrendered their integrity, to an alarming extent, and joined the ranks of those who live by deception and falsehood. The infection has tainted all ranks and all classes in Church and State. The professed minister of Christ, without stopping to investigate, or apparently caring whether he tells the truth or a lie, joins in the hue and cry against any one who may have been honest enough, or unfortunate enough, to have incurred the hostility of those who have, or think they have, an interest in accomplishing their ruin.

Now as much as, or even more than ever before, may the real lover of God and his fellow men earn and obtain the commendation of Him who said, "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake and the gospel's, for great is your reward in heaven."

Truth has no commercial value of any kind. "Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment." We are told that no dispensation ends till all the truth gets out of the church.

It will be observed that the times, to which the prophecies which I have quoted refer as times in which men "eat the fruit of lies," "have made lies their refuge;" times in which "truth faileth; and he that departeth from evil maketh himself a prey" are also times of judgment. Such times are called in the Bible the "great and dreadful" days of the Lord. They come in the end of every dispensation; by numerous unmistakable tokens we know that we are living on the eve of one to-day.

When the only man during the historic period could ever say, "I am the truth"—since he had all truth, not only in his intellect, but embodied, so to speak, in his life—was in earth, in a time of declension and falsehood like the present, men in the chief positions in Church and State joined with the rabble in one common cry, "Away with him! Crucify him!" and with one accord professed saints and sinners sought false witness against Him and imbrued their hands in his blood.

Think you their successors of today, who eat lies, and subsist by falsehood, will be any more merciful against the man who brings back troublesome truth to the earth which long since cast it out? I tell you nay; yet now, as then,

"Truth crushed to earth shall rise again;
The eternal years of God are hers:
While error wounded, writhes in pain,
And dies amid her worshipers."

—*O. F. L.*

Error always overburdens the mind with mazes of complicated thoughts, while truth requires no effort of thought.—*Ex.*

MISTAKES OF THE MODERN CLERGY, RECTIFIED.

What is Meant by the Atonement?

ATONEMENT AND RECONCILIATION ARE NOT SYNONYMOUS TERMS.

We are not saved in our sins by mere faith, as this word is usually understood, but are saved from and out of our sins by faith and works—which is living the same kind of a life as Jesus the Christ lived, and by no other way.

We hear so much in the modern so-called Christian Church about atonement; for instance, "The atoning blood of Jesus Christ which cleanses us from all our sins." We hear so little about the atoning flesh or life of Jesus Christ which *saves* us "*out*" of our sins, providing we have the *same* life.

What is atonement? Atonement and religion are two words which cannot be separated from each other without destruction to one or the other principle involved in each word. Atonement is the conjunction of the words: at-one-ment meaning simply the act of making out of segregation an absolute unit or one.

Religion is from two Latin words, viz., *re*, again; and *ligare*, to bind; meaning in English, to bind again, showing that something was once bound, that it became segregated, and has again become bound. These words atonement and religion refer in this article to God and man. It is a singular fact that the word atonement or a word with the same significance does not occur once in the New Testament.

The writer has carefully examined and found but one instance where the word is incorrectly rendered; all thorough Greek scholars will agree that the word rendered atonement should be reconciliation, which means simply the renewal of friendly relations, and not absolute unity with and in the personality referred to, as the word atonement implies. In Romans, v: 10, 11, Paul says: "For if, when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be" (not we are) "saved by his life.

"And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have *now* received the atonement." (Should be reconciliation.)

The ten principal Mosaic Holidays or Feasts and Sabbaths are as follows: the Passover Feast; the Feast of Unleavened Bread; the Feast of the First Fruits, (or early Harvest Feast); the Feast of Trumpets; the Feast of Tabernacles; the Seventh day or Sabbath of each week; the New Moon of Sabbath of each month; the day of Atonement or Sabbath and Feast day of each year; the day of Atonement, or Land Sabbath at the close of every seventh year; the day of Atonement or Jubilee Sabbath at the close of every forty-ninth year.

Of all holidays the day of Atonement was the symbol of the most sacred consummation of God with man.

All holidays symbolized conditions that would be developed in man, and by their observance the substance contained in the desire was husbanded which has made it possible for the realization of antitypes to become fulfilled. For instance, the Passover or feast of the Paschal Lamb was fulfilled in Jesus, the Lord.

In I Cor. v: 7, Jesus is called, "our Passover." He was born in Beth (house) le-hem (bread), the house of bread. "He was the bread which came down from heaven which if a man eat, he shall live forever," therefore the feast of Unleavened Bread was fulfilled in the participation of his body or the outpouring and reception of the Holy Spirit by his followers, the result being the Feast of the Firstfruits of the Spirit, or early harvest, which resurrected the *spirit* of those who received him, but not their bodies.

Jesus himself was the firstfruits of the dead, *the resurrection, and the life*, and was the antitype of the figures or types given by Moses in the law. He was also the circumcision, because he constituted the cone-junc-tion, or the conjunction of God and man and was cut off from his people by the new and living way, (translation) not dying as other men but being transformed to invisible Holy Spirit.

He was also the fulfilment of the Day of Atonement, because he conjoined in himself all the spirits of those of the past who had been looking forward to their unity with God through their sincere, pure and uplifted desires; hence he became *their* atonement, *not ours*.

It was the duty of the high priest to enter the Holy of Holies on this day once a year to obtain forgiveness for his own sins and the sins of the congregation. On this occasion two young goats without blemish were selected; then one was chosen by lot to become the scape-goat to be sent out into the wilderness, and the other to be sacrificed for cleansing the sins of the priests and the congregation.

The high priest poured some of the blood upon the mercy-seat, under which were secreted the two tables of stone which contained the decalogue; this was kept behind the inner veil of the temple in the place called the Holy of Holies; it was instant death to any one who came into this place except by conformance of the law.

Jesus the Lord was the Lamb of God, and his sacrifice was the fulfilment also of the principle which Moses symbolized in the sacrifice of the lamb, which was the begetting of offspring through sensual propagation. By his overcoming this principle in man, Jesus made it possible for himself to become the Father of a new genus of beings who will be just like himself, for he applied a higher law of begetting.

The goat was sacrificed to typify the coming of the goat of God, which is the principle of desire to be begotten. He who overcomes this principle must be of an opposite nature to the lamb. As the Lamb symbolized a Divine human life, the goat symbolized a sinful human life. But as the goat's life, or blood—by entering the most holy place of the temple, even the mercy-seat, between the cherubic host—has the power of cleansing the high priest as well as the lives of the congregation, it follows that he who represents this, and is the antitype, performs a greater mission by the power of his own transformation from impurity to purity, resurrecting not the spirit merely, but his body and the bodies of the congregation, the chosen 144,000, while he himself, the manifestation of the goat, is consumed in the sacrifice and becomes God's faithful martyr, who is consumed between the porch and the altar. This is the work of CYRUS.

This is the coming of the great and dreadful day of the Lord that shall burn as an oven; the great day of at-one-ment of God and man. After this will come the fulfilment of the Feast of Tabernacles, the interlocking of branches, the dwelling in booths, made from palms, the willow and thick foliage of other trees, the antitype of which is the sons of God, the great Harvest Feast, the interlocking of love and truth, of God and humanity, in manifest Life. Then will also come the great rest, or Sabbath of the land or humanity, from the fruits and effects of the curse; there will be no more curse, no more weeping and wailing and gnashing of teeth, as manifest to-day.

After an epoch of this life will come the Sabbath of Sabbaths, the joyful jubilee, the year when the whole universe will be free from the bondage of Satan, when God shall reign in the earth from east to west and from north to south; every eye shall then see, every ear shall then hear, every tongue confess him, and every knee shall bend to him, for the atonement of atonements shall be at hand, and the kingdom of heaven be in the earth as it is in heaven.

The Feast of Trumpets or the heralding of the law of Moses, was communicated the first day of the secular year in the month called *Tishri*, ten days before the day of atonement, to symbolize the coming of the unity of God and man in the resurrection. It is antityped by God's Messenger or Gabriel, the trump of God, who heralds the coming of the great and dreadful day of the Lord.

The day of the sounding of the trumpet which has been symbolized by the Mosaic law is now at hand, and the Messenger of the atonement, or conjunction, KORESH by name, the resurrected Gabriel, is applying the trumpet of God to all who are chosen to awake and arise out of the sleep that has held them for the past dispensation, to put on the flesh of Christ by overcoming death, the lastene my. This is done by accepting the Messenger and Spirit of Fire, the baptism which, by his theocrasis, he will give freely to those who can accept it.

Then and not till then will man fully understand the full import of the words atonement and religion, when they will be fulfilled in manifest life, of which the world is now devoid.—*Hirsch.*

ELIJAH ONE, NOT 144,000.

Could None Become Sons of God who did not see Jesus in Person?

The following clipping is from *The Herald of the Morning*:—

Those of that people who did not believe on him, *i. e.* the Jesus "known after the flesh," in his mission to *them*, did not meet the condition for sonship; hence, those who rejected him in person, notwithstanding they believed on him at Pentecost, through the power of the Spirit, did not receive power to become sons, but only servants.

Thus no Jew who rejected Jesus, during his entire mission to them, will be of the little flock, but only of "the great multitude," who are not *in* the throne, but before the throne. Otherwise, those who received him not, but crucified him, were as well off as those who accepted him, and could laugh at his words, about giving them power to become sons; and yet Paul was of those who received him not; he was not at the High Priest washing, notwithstanding the graves were opened and many bodies of the saints that slept arose, and were there, in that forty-day-period in which our Own High Priest was washing his flesh.

Only about five hundred of *that* generation were there, but the law must be fulfilled, and sleeping saints —who were to be initiated into the High Priest order—must be at the washing of his flesh. But Paul was not there, *he* was an exception, and if brought in at all, it must be by some special arrangement, "as one born out of due time."

In answering the above we refer you to Matthew's statement, "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world" (Greek, dispensation) "neither in the world" (dispensation) "to come."

Luke tells us that "whosoever shall speak a word against the Son of man, it shall be forgiven him, but unto him that blasphemeth against the Holy Ghost it shall not be forgiven."

The sin against the Holy Ghost is the *pons assinorum* through which all theological teachers of this time, whether orthodox or heterodox or so-called liberal, have hitherto slumped. The reason is that, in a nutshell it involves the whole Christian system of the correct knowledge of which they are unhappily ignorant.

Its solution involves a knowledge that Jesus was the Divine seed in fact not in figure: that that seed was sown in the good soil, the humanity that was then prepared to receive it: that when sown like other seed it had to die in order to reproduction, that the time required for the reproduction of that seed, or until its harvest was an age or dispensation: that when that seed—the Logos or Word —went away in order to be sown, it went away by theocrasis or change to Holy Ghost, the Comforter whom Jesus promised to send: that this Divine seed, the Holy Ghost, had no existence in that form in which it was available as seed, before he went away, and would not have after such sowing and death until after the harvest of that seed which would be in the end of the Christian age.

"But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." The word, given, is not in the Greek text and the meaning of the passage is, the Holy Ghost was not yet or had no existence as yet; and, as he was the Divine seed, and as the law of seed when sown is that it must die in order to reproduction, since the death of this seed there has been no Holy Ghost and the people who imagine that they are led by him, as the early Christians were, are in error.

The fact that they do not live as those who really received the Holy Ghost did, is conclusive proof of this. One of the most striking evidences of the reception of the real Holy Ghost was the fact that all who received him immediately sold all their possessions and laid the proceeds at the apostles' feet and no one was suffered to be in want. They must also know that in the time of harvest—the end of the Christian age—the seed sown will be reproduced in a multiplied crop of beings just like the seed. As the seed was the Son of man—the Son of God —so these will be sons of God in whom dwells the Father as He dwelt in the one Son of God—the seed.

This one Son of God was a virgin, a man-woman or being like the first Adam, (before the creation of woman) who had the two sexes in one form, therefore the beings produced in the time of harvest—the end of the Christian age—will be virgins, beings having, like the seed, the two sexes in one form. John, who, as we learned by the scene on the mount of transfiguration, became the tabernacle of Elijah, and hence the prophet of the Christian age, looking down to the end of that age saw on mount Zion 144,000 virgins who were clothed in white raiment—Christ's righteousness —and must be the product of the Divine seed, the Son of man, sown in the beginning of the age.

The statement, in the article from which the above quotation was taken, that these constitute the Elijah that must come in the end of the age, before the judgment, has no foundation in Scripture, and contradicts the whole idea of a personal Elijah—the Messenger of the Covenant—one person, not a multitude, a man born in sin and shapen in iniquity, as other men are, not a virgin, as Jesus was in his coming in the beginning of the age, a high priest of the order of Levi (the conjunction of God with man) not of Melchisedec, as was Jesus.

Now perhaps we have arrived at a point from which it will be possible to understand the sin against the Holy Ghost, and the truthfulness of the claim that none but those who actually saw Jesus in person, in the beginning of the age, can become sons of God in the harvest—the resurrection of the dead—in the end of it. Wheat that is not sown in the beginning of one wheat cycle cannot have a harvest, a re-production, during that cycle nor until the end of the next one.

If the cycle for the reproduction of the Divine seed—the Son of man— when sown in the sinful humanity, is a dispensation, then all of that humanity that did not receive but rejected that seed when it was sown cannot have in itself the resurrection, or reproduction of that seed, "Christ formed within" it "the hope of glory," until another sowing in the beginning of the next age has matured in another harvest in the end of that age: cannot have forgiveness in that age nor the age to come.

If we come to understand that the Holy Ghost is the product of the combustion of the Lord's body or the change of that physical body to Spirit, and that this cannot take place except when the Lord has been on earth in person, which is always at the end of an age, and that whoever receives and appropriates that Spirit has the Divine seed in him that must in the time of its harvest reproduce in him the Divine humanity—the God-man—who only has eternal life abiding in him: that this can only come as a result of what is called in the Bible being forgiven, or having forgiveness, it must be evident that it was not necessary to see Jesus in person, and a man might even have been among his murderers, and yet have repented and received the Holy Ghost, the Divine seed when it was sown, and in the harvest—the resurrection of the dead —become a Son of man, a Son of God.

In accord with this view are the words of Jesus on the cross: "Father forgive them; for they know not what they do." After Jesus had prayed that the Father would keep those He had given him he said: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they also may be," not two classes, sons and servants, but, "one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

"And the glory which thou gavest me" (of being a Son of God) "I have given them, that they may be one" (not two classes) "even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

What is called, in the quotation, the "High Priest's washing" during the forty days between the crucifixion and translation of Jesus in which he is said to have been "washing his flesh" is a pure fiction of the imagination having no foundation in Scripture. Jesus said, "He that is washed needeth not save to wash his feet, but is clean every whit." This washing of the apostles' feet was a symbol of a cleansing that He, by his Spirit, the Holy Ghost, which they would receive, would effect in them, beginning on the reception of the seed, the Holy Ghost, and ending with the foot of the cycle, which was symbolized by their feet, to which the water was applied.

Water symbolizes the Divine scientifics—the truth—and Jesus was that truth. Jesus said, "But whosoever drinketh of the water that I shall give him shall never thirst;" (Greek, shall not thirst for the age) "but the water that I shall give him shall be in him a well of water springing up unto" (Greek into) "everlasting life."

Paul speaks of the same age-long process of obtaining eternal life, of coming to have life in himself as Jesus, and the Father who dwelt in him, had, as a "washing of re-generation"—a purifying by being re-produced, and a "renewing of the Holy Ghost."

Renewing of the Holy Ghost may be understood in two senses, both of which are genuine. It may be renewing by means of the Holy Ghost—the Divine seed—or it may mean the actual renewal of the Holy Ghost through the age-long regeneration or reproduction of the God-man and his change to Holy Ghost when he goes away by translation.

The idea that God made an exception of Paul is too absurd for serious notice. The Bible plainly and emphatically assures us that God is no respecter of persons.—*O. F. L.*

Something More than Courage Necessary to the Discovery of Truth.

The man who gives up his freedom of thought will hardly be a man. The true principle is to let the truth be known, or rather to seek after the truth with all our might, let the consequences be what they will. They cannot be otherwise than good. To allow any utilitarian speculation regarding the probable results to hinder us from satisfying our minds as to the truth of any question is to take a position unworthy of any free, intelligent man. That the Christian man is unwilling to give the fullest scope to his reason and understanding for fear that by so doing he may endanger his salvation is an assumption often made, but it is one that I thoroughly repudiate. I am responsible for the performance of that which my understanding commends to me as right. That I will accept and practice with the utmost freedom. I recognize truth as king and I yield it hearty obedience. I recognize truth as Divine, and I will bow down before it wherever I find it.—*Rev. B. F. Simpson, in The Standard.*

Brave words says the reader. Yes, but only words, and words are cheap.

The first great stumbling stone in the way of the theologian, as of the scientist of the present, is that the blind infidel evolutionist has turned him around wrong side before, and stood him upon his head instead of his feet, and he begins looking at things on the wrong side, and up side down.

Instead of every thing being evolved, through endless ages, from the *moneron* or from nothing, there has been a great fall, or evolution backward from the glorious golden age of the world, represented by the head of gold of Nebuchadnezzar's image, until we are now at the extremities of the toes of that image that are part iron and part clay, part strong and part weak.

Setting aside as fabulous what in other connections are considered sufficient evidences, as for example the proposition, in all ages considered valid, that a thought could not become embedded in the speech of a people unless it had first had its outward expression in the life of men, all the evidences, which in all the oldest languages are abundant, that a humanity higher than the present has once existed on the earth, which had the power—like the three men who appeared to Abraham, one of whom was the Lord—at one time, to render themselves visible to men and then to become invisible at their own pleasure, they have complacently assumed that we are the wise men, the product of the evolution of the ages and that before us was a chaos of ignorance and imperfection. Assuming this as their standpoint, which is the entire opposite of the truth, they say, as does the writer above quoted: "Some great questions have been settled," and anything that will unsettle those foundations will be rejected as unworthy of investigation.

It makes little difference to the enemy of all righteousness whether men reject the truth from too great cowardice on the part of its professed teachers to dare to investigate it, or too great conceit of their own knowledge. In one or the other of these two classes may be found more than nine-tenths of all the professed teachers of wisdom in all the departments of research that have a bearing on the questions of human wellbeing in the present and in the future. Questions of self-consistency, reputation, material support, personal safety, are the first questions with ninety-nine men out of a hundred, whatever their professions may be. Substantially all men view the great subject of the coming of the kingdom of heaven in earth, from one or another of these standpoints, but it comes not, never comes, with observation: but it will certainly come, and we are living in the time of its coming.

The moral or religious teacher, or the teacher of social, governmental, or material truths, who sets out with the proposition that some things are established, will fail to get the truth, for this is the time of which God has said in Revelation, "Behold, I make all things new;" the time when shall come "new heavens and a new earth wherein dwelleth righteousness."

Jesus said of its coming, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming in the earth: for the powers of hell shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

The courage of one's convictions, and emptiness of preconceived notions, are necessary to the reception of these, with all essential truths, without which we cannot escape the fate of the Jews eighteen hundred years ago.—*O. F. L.*

WHY NEED I?

Not what I have nor even what I do, but the spirit in which I do it is my kingdom. Avoirdupoise, ponderosity apply not to it. Duration,—mere duration, is nothing. Life is to be measured not by years, not even by multiplicity, variety, or rapidity of sensations, nor the bulkiness of its achievements, but by the quality of the supreme purpose of it. Be it that the world is sad and somber. I am not. Be it that the universe is a grand system of despair. I am not despair. Be it that it is founded on colossal injustice. I am free; I love justice and hate the opposite, injustice.

Be it that life is not worth the living; I will so live that my life is worth the living. Be it that the world is darkness; I will light my lamp, be it of single fire fly, or ten thousand candle power. Be it that the politicians go down to splash and wallow in the mud bath they call practical politics; be it that what the world calls holy marriage is but unholy debauchery, as alas, it only too often is; be it that the world goes crazy with greed of gold and land, and lust of power; be it that every other one turns away from self-government and wears his contemptible life out trying to govern some one else. Let them do these things and more; and they will. But in heaven's name, why need I?—*Ex.*

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